¶ The second ORATION OF MAster Theodore de Beze,

Minister of the holy Gospel, made and pronounced at Poyssy, in the open assemblye of ẏ Prelates of Fraunce, in the presẽce of the Quene, mother, and Princes of the bloud ryal. The. xxvi. day of Septẽber. Anno. 1561.

¶ Imprynted at London, by Jhon Tysdale, and are to be solde at his shoppe, in the vpper ende of Lombarde strete, in Alhallowes churchyeard, nere vnto grace church.

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Oration.

MAdame, the last tyme that it pleased you too geue vs audience, we made declaration as God gaue vs grace, of the article, whiche was propounde, as touchinge the churche, the markes, tokens and authorities of thesame: wherein we folowed, so the worde of God, that euery man, as we thinke, had occasion too be content with our aunswer. But in stead of approuing, that whiche we spake or repprouing that, which deserued correction, it was asked vs, by what power we did minister the worde of God, and the holy sacraments. And therupon nothinge was spared to make oure cause more odious. We knowe not to what intent that was moued & set forward. For fyrste we haue not presented oure selues beare to minister the woorde of God, nor the holy sacraments, wherfore it neded nothing at al to aske vs bi what power or authority we wold do it. If thei say vnto vs that it is to make vs render, a reason or cause of that whiche we haue done in tyme passe, it behoued

then too consyder that the state of oure companye is of two maner of men: the one serues for minysters oute of this realme, and in place where there vocation is receaued. Of those it cannot be asked whye they are ministers. There are other that preach in this realme, whome you haue not called too geue a reason of that is past, as concerninge theyr vocation, but onely to conferre of theyr doctrin otherwise it shuld be a beggynninge of theyr proces, wherupon we are assured, Madame, that you neuer thoughte nor ment. If it be by a maner of cõference, vnder correction it serue to no great purpose and could not serue but to make vs enter so farre into this matter that we shoulde not easely come out without offendinge my Lords the prelates, whiche thinge we mente not, neyther wyll we geue occasion to anye man to interrupte this holye and Christian worke nowe begon. And to thyntente men maye knowe that we speake not without greate reason at this tyme that two parties come to-

gether

gether too enter in to conferende if one aſke by what power or autority do you this or that, the other wyll aſke him the like, and ſo it ſhall be a hard thinge if vppon theeſe queſtions there riſe not ſome diſcention.

Nowe leauinge my Lordes the prelates of this realme whom we will not offend: let vs admit that a biſchop ſhuld aſke vs, vnder what tytle preache and adminiſter you the holy ſacramentes? We woulde aſke him whether he were choſen of the auncientes of the churche to whome he is appoynted for a biſchop, whether he haue bene required by the people: If their were anye informatiõ before, of his lyfe, maners, and doctrine, he wold ſay, yea, but men knowe the contrarye: and we remitte it to the conſcience of the hart of thoſe that hear vs, whiche knowe how the matter goeth. Nowe if he ſayde vnto vs. You are no miniſters becauſe ye haue not the impoſition of handes we ſhoulde aunſwere them. We are not miniſters becauſe that in inſtitutinge you, are lefte

out the substantiall poynts commaunded in the canon lawe which can not be dispensed with all. And if the disputation shoulde wax hoter, we would goe further, and might vse suche woordes. You haue but one of the three poynts requisite in the institution, whiche is the layinge on of handes. If the lack of that same deprive vs from being ministers: for the lacke of the other two you shal be no more ministers than we.

The councyle of Calcedone, whiche is one of the foure generalles, ordayneth that: *irrita sit ordinatio*: of that preest whiche was not appoynted specially for the seruice of some churche, *irrita*, sayethe it, *in iniuriam ordinantis*: By a stronger reasonne we maye saye to the by shoppe that thus woulde dyspute with vs, whan the twoo essentyall poyntes bee alwaye agaynste the ordynaunce of the Apostell. 1. *Timoth*. 3. a. *Tit*. 1. 6. yet here is an other poynt whiche greueth vs sore to speake, & yet we are constrained to it, to thintent to shew vnto all this companye, that if this dis-

putinge

putinge of vocation were ones opened, it shoulde be verye daungerous. If we should of the sayde bishoppe, demaunde who gaue him this laying on of hands, he woulde say the bishoppes by the autozity that was geuen them. And if we shoulde aske him, foz how muche haue you boughte this autozitye? He woulde saye that he boughte it not, but yet that he gaue so manys thousande crounes, that is to saye I boughte not the bread, but I bought the cozne. Now this disputacion, if we would go aboute to decyde it by the concylics, and canons of the churche, woulde make an infinite number of bishops blushe and as many curates. Wherinto, Madame, we wold not enter, because we woulde offende no man. And touchinge the article of the holy supper of ỹ Lozd we wold not speake the lasse time anys further, hauinge respecte to manye of this companye, which haue not ben accostomed to hear speake of it so far, that they shuld not easely be offẽded whã they hear any thing ỹ semeth new & straũge vnto thẽ.

And we had rather that they shuld vnderstand the language of the auncient doctours of the church then ours, seing specially that my Lorde Cardynall of Lorrain was bound by open promesse, to instructe and teache vs, namely vpon this article by the wordes of the doctors which haue written the firste fiue hundreth years: in suche wyse that we prepared oure selues bothe with God and with our selues for to receiue the light, if it were shewed vs, that hetherto it hadde bene hydden frome vs. Nowe for to satisfy our expectation, and of a great part of Christendome they haue proponed vnto vs the article of the holy sacramēt, cut & diminished of the most principall and necessary points and thei haue sayd vnto vs, signe and subscribe vnto this, if not, we wil go no further. If we were presented vnto you as prisoners, for to haue iudgement geuen vpon vs, yet you wouide not saye, signe this, if not we condempe you. Your estate my Lords byndeth you to speake otherwise and commaundeth you to shew vs our

errours

errours, if their be any in vs and willeth you to be: *Potentes exhortari in doctrina sana*, those that haue neede of doctrine whiche are readye too geue a reason of theyr fayth by the scripture: and if the maner of condempninge vs be new, the meane whiche men woulde vse, would seme yet more straunge as we wyll declare a none.

Madame: We are heare presented vntoo you, for twoo principall endes and purposes: the one is to render a reason, both to God, to you and to the worlde, of oure fayth. The other for to serue God, the kinge and you, by all meanes to vs possible forto appease the troubles that are raysed in the matter of religion. If you sende vs a waye, and not appoyntinge vs with whome we may freendly conferre, ther shall be nothinge done vnto vs but it wyll be published thorowe out all Christendome: and so it should not be a meane to quiet and apease the troubles: and those that woulde it so, knowe it well ynoughe. If you hadde not to do with other than

with vs heare presente, there were no greate daunger too vse the matter according to the worlde, as a man lysse: but it shall please you to consyder that we are heare in the behalfe of a myllion of men whiche are in this realme, in Swyfferlande, in Polonia, in Germanye, in Englande, and in Scotland, whiche looke all for some good resolution of this assemblye, and wyll understande that in steade of conference, as it was promised, men geue vs the tenth parte of an article, and say, signe this, if not, we wyl wade no further. And if we did sygne that, what shoulde they wynne: They that haue sente vs hyther will know if we were constrained by force or els vainquished by good or certayne argumentes. Wherfore we humblye beseche you (Madame) not to breake of or interrupt this good worke, but geue vs men, that wyll not make any conscience to confer with vs: otherwise youre maiestye mighte iudge of it your self what great occasion of offence this manner of proceadinge, that they

would set forward, wil bringe with it. And yet because they shall not remaine without an answer to that which hath bene proponed vnto vs, we declare and shewe, that we approue and allow all that hath ben spoken by . M. despense, in the booke , that he hathe geuen vs, without anye other conference.

And as concerning the article that my Lord Cardinall hath geuen vs, it is but an extracte & declaration of the confessiō of Auspurge , wherin there are manye things to consider and way: that is that he should haue geuen vs the whole cōfessiō. For it is no reason to gene vs one line of an article and leaue oute all the reste . Moreouer , we should haue knowen if my Lord Cardinall did presente it of him selfe (whiche neuertheless we do not presume: but desire to knowe it) or if it be by the autorite of My Lords the prelates that menne laye before vs the confession Auspurge , and to assure vs so thereof that we maye freelye conferre togeyther , for that waye at the leaste (whereof wee thanke God)

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my Lord Cardinall of Lorrayn and the others wyll passe and alowe the condemnation of transubstantiation, whiche is reproued and reiected by the common assent of all the reformed churches as well in Germanye as elles where. And if they wyll that we shall sygne anye thinge, it is reason that my Lorde Cardinall of Lorrayne sygne also that whiche he geueth vs in the name of the companye, to the entent that our churches and congregations whiche haue sente vs hether, maye see and knowe, that we conferre not in vayne. But if my Lorde Cardinall of Lorrayne continue in this mynde to come neere vnto the confession of the Allemayns, I truste that God wil bring vs nere and Joyne vs together to so good a poynte and effect that you shall therewyth be content and that his name shall thererby be glorysied throughoute all the worlde. And in the meane whyle Madame, we saye that oure Lorde Jesus Christ, is in the holy supper wherin he presenteth, geueth and exhibiteth vnto vs truly

lye his bodye and bloud by the working of his holy spirit. We receaue and eate spiritually and by faythe, that verye bloude which was shedde for vs, for to make vs bones of his bones and flesh of his flesh, to the end to be quickend therby and to receiue all that which is requisite for oure saluation. And if thys content you not, Madame, but nedeth a greater declaration (as in deede it is daungerouse and harde too speake of so greate a mysterye with fewe wordes) if it please my Lorde Cardinall of Lorrayn to performe that he hath promysed, which is that we serche together the holye scriptures, and the auncient doctours of the churche, so farre as they be conformable vnto Goddes worde. And also if it please youre maiestye to establishe (as you maye doe) a good forme and manner of conference, and certayne deputies, disputinge in order, hauinge the bookes in presence with Secretaryes to collecte and write all in a good and auctentike forme. We wyll geue you to vnderstand and know

that

that we are not come hyther for to trou
the worlde: But for to agree vppon a
sounde doctrine, for hauinge first clo-
thed agayne this holye sacrament with
that of the whiche it was spoyled, and
hauinge taken frome it so many things
as were added vnto it, we pretende no
other thinge, nor desire any more effec-
tuouslye than that it may be established
agayne in his owne perfection. And to
come to this ende, Madame, we geue
and offer, in all humilitye to God,
and to youre maiesty, and to the
rest & quietnes of Christen-
dome, and namely of
this realme, our
soules and
our own
liues.
Prayed be
God.

Oration.

The thursday last of september.

WE do beleue that in the holye supper oure sauioure Jesus Christ doeth geue, presente, and offer vnto vs the substaunce of his body & bloud by the operation and woꝛkinge of the holy ghost, that we eat and receaue, sacramentallye, and spiritualye by fayth, the same bodye which is deadde foꝛ vs, foꝛ to be a bone of hys bones, and fleshe of hys fleshe, too the ende that we maye be viuified and receyue all that is requisit to our saluation. And because that the woꝛd of God, wherupon our fayth is stayed doth presente and set fooꝛth vnto vs his true and naturall body by the holy ghost. In this respecte, we do rekognise and acknowledge, that the bodye and blonde of our sauioure Jesu Christ ~~is~~ in the supper. By these woꝛds (beyng taken in this sense) being in the ende of ỹ said article we do vnderstãd ỹ we do apꝛehend this great & excellent mistery by faith, which is of such vertu & efficacy, that it maketh the things that are absent pꝛesent vnto vs.

presente in

FINIS.